

so in the *Kur* vi. 124,]) or **صَغَارٌ**, with damm, (Msb, [but perhaps there is an omission in my copy of the Msb after this word,]) and **صَغْرٌ**, (S,) *Vileness, baseness, abasement, or ignominiousness*: (S, Msb:) so the second word signifies in the *Kur* vi. 124: (TA:) and *tyranny, or oppression, or injury*. (S.) One says, **قَمَّرَ عَلَى صَغْرِكَ**, and **صَغْرِكَ**, [Rise thou, notwithstanding thy vileness, or ignominiousness]. (S.) [See also 1, of which it is an inf. n.]

**صَغْرٌ**: see **صَغْرٌ**, in two places. [And see 1, of which it is an inf. n.]

**فَلَانٌ صَغِيرٌ** *Such a one is the least, or youngest, of them*: (K, TA:) and **فَلَانٌ صَغِيرَةٌ أَبَوَيْهِ**, and **صَغِيرَةٌ وَلَدٌ أَبَوَيْهِ**, *Such a one is the least, or youngest, of the children of his parents*: opposed to **كَبِيرَةٌ**. (TA.) And **أَنَا مِنَ الصَّغِيرَةِ** *I am of the little-ones, or of the young*: (K:) said by an Arab child when he is forbidden to play. (TA.)

**صَغِيرَانٌ**: see **صَغِيرٌ**.

**صَغَارٌ**: see **صَغْرٌ**.

**صَغَارٌ**: see **صَغِيرٌ** — and **صَغْرٌ**.

**صَغِيرٌ** *Small, or little*: (S, K;) [in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to puberty: opposed to **كَبِيرٌ**:] as also **صَغَارٌ** (S, K) and **صَغْرَانٌ** (K) and **أَصْغَرُ**: (Msb in art. **كَبِيرٌ**;) fem. with ة: (Msb:) pl. masc. **صَغَارٌ** and **صَغْرَاءٌ**, (a form used in poetry, S,) and **مَصْغُورَاءٌ**, (S, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. **صَغَارٌ**, but not **صَغَائِرٌ** when used as an epithet: (Msb:) the dim. of **صَغِيرٌ** is **صَغِيرَةٌ** and **صَغِيرَةٌ**, (Sb, K,) the latter anomalous. (TA.) You say, **هُوَ صَغِيرٌ فِي الْقَدْرِ**, and **فِي الْعِلْمِ**; [*He is small, or little, in rank, or dignity; as also in knowledge.*] (A.) And **جَاءَ صَغِيرُ الشَّانِ** and **صَغِيرُهُمْ وَكَبِيرُهُمْ** *The people came: [the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity.* (Msb.) [See also **صَاغِرٌ**.]

**صَغِيرَةٌ**, [a subst. from **صَغِيرٌ**, made such by the affix ة,] applied to a sin, [signifying *A small or little, sin,*] has for its pl. **صَغِيرَاتٌ** and [more commonly] **صَغَائِرٌ**; being, when thus applied, a subst. (Msb.) [See **مُحَقَّرَاتٌ**.]

**صَغِيرٌ** and **صَغِيرٌ** dims. of **صَغِيرٌ**, q. v.

**صَاغِرٌ** *In a state of vileness, abasement, ignominiousness, abjectness, or contempt*: (Msb:) or *content with vileness, abasement, or ignominy, (K,) and tyranny, or injury.* (S, A, TA.) [See also **صَغِيرٌ**.]

**أَصْغَرُ** [*Smaller, or less; and smallest, or least;*

in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (S, Msb, K:) fem. **صَغِيرَةٌ**: (S, Msb:) pl. masc. **أَصْغَرٌ** (Sb, S, K) and **أَصَاغِرَةٌ**, (M, K,) though the sing. is not of the nouns which regularly add ة to the pl., and it is added in this case because the sing. resembles in form **قَشَعْرٌ**, of which **قَشَاعِمَةٌ** is a pl., (ISd,) and **أَصْغَرُونَ**: (Sb, S:) and pl. fem. **صَغْرٌ** (Sb, S, Msb) and **صَغْرِيَاتٌ**: (Msb:) but Sb says, you do not say **نِسْوَةٌ صَغْرٌ**, nor **قَوْمٌ أَصَاغِرٌ**, except with the article ال: and he adds, we have heard the Arabs say, **الأصَاغِرُ** [perhaps miswritten for **الأصَاغِرَةُ**]; and if you please, you may say **الأصْغَرُونَ**. (S.) — **الأصْغَرَانِ** [lit. *The two less, or least, things,*] means *the heart and the tongue*. (K.) It is said in a prov., **الْمَرْءُ بِأَصْغَرِيهِ**, meaning, *The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue.* (ISk, TA.) [See *Har* p. 446.] — See also **صَغِيرٌ**.

**أَرْضٌ مُصْغِرَةٌ** *Land having small plants or herb- age, not grown tall.* (ISk, S, K.)\*

**مُصْغِرَةٌ**: } see **مَصْغُورٌ**, in art. **صَفْرٌ**.  
**مَصْغُورَةٌ**: }

**مَصْغُورَاءٌ**: see **صَغِيرٌ**.

صغى and صغو

1. **صَغَا**, aor. **يَصْغُو**: (S, Msb, K;) and [صَغَى, aor.] **يَصْغِي**, (S, TA, and so in some copies of the K,) or **يَصْغِي**; (Msb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly **يَصْغِي**, with kesr, as in the S;) inf. n. **صَغُو**: (S, Msb, K;) and **صَغَى**, aor. **يَصْغِي**, inf. n. **صَغَا** and **صَغِي**: (S, Msb, K;) *He, or it inclined*, (S, Msb, K, TA,) **إِلَى الشَّيْءِ** [to the thing], (TA,) or **إِلَى كَذَا** [to such a thing]: (Msb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] *he (a man, TA) had an inclining of his حَنَكُ [here app. meaning the mouth or the part below the mouth]; (K, TA;) or of one of his lips; thus correctly, as in the M and A; شِدْقِيهِ* in [some of] the copies of the K [and **شِقِيهِ** in others] being a mistake for **شَفِيهِ**. (TA.) You say, **صَغَتْ إِلَيْهِ أُذُنُهُ** *His ear inclined to him, or it.* (TA.) And hence, in the *Kur* [lxvi. 4], **فَقَدْ صَغَتْ قُلُوبُنَا** [*For the hearts of you two have inclined to that which is not right.*] (Msb.) And **صَغَتْ النُّجُومُ**, (S, Msb,) and **الشَّمْسُ**, (K,) *The stars, and the sun, inclined to setting.* (S, Msb, K.) And **صَغَا الرَّجُلُ** *The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow.* (TA.) And **صَغَى**, **صَغَى**, inf. n. **صَغَا**, [as though meaning *He inclined to set himself against the people or party,*] is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) — And **صَغَى**, aor. **يَصْغِي**, (K, TA,) inf. n. **صَغَا** agreeably with the S and M, accord. to the

copies of the K, erroneously, **صَغَى**, (TA,) and **صَغَى**, (K, TA,) *He inclined and gave ear, or hearkened, or listened.* (K. [See also the next paragraph.])

4. **اِصْغَى الْإِنَاءَ** *He inclined the vessel: (S, Msb, K:) or he turned the vessel upon its side, in order that what was in it might collect together.* (M, TA.) — [Hence,] **أُصْغَى إِنَاءٌ فَلَانَ** + *Such a one perished, or died.* (Er-Rághib, TA.) And **أُصْغَى إِنَاءَهُ** + [I. q.] **اِصْغَى حَقَّهُ** expl. in what follows: (see also **مُصْغِي**;) or *he detracted from his reputation; spoke evil of him; or slandered him.* (Z, TA.) **اِصْغَى حَقَّهُ**, (A, TA,) or **الشَّيْءُ**, (K,) means *He diminished to him, impaired to him, or defrauded him of a portion of, (Z, K, TA,) his right or due, (Z, TA,) or the thing.* (K.) — You say also, **أُصْغَيْتُ رَأْسِي**, and **سَمِعِي**, *I inclined my head, and my ear.* (Msb.) And **اِصْغَى إِلَيْهِ**, (S, K,) or **اِصْغَى إِلَيْهِ سَمْعَهُ**, (M, TA,) *He inclined his ear to him.* (S, M, K.) And **اِصْغَى**, alone, *He gave ear, hearkened, or listened.* (K. [See also 1, last explanation.]) And **أُصْغَتْ النَّاقَةُ** *The she-camel inclined her head towards the رَجُلٌ [or saddle], (S, K, TA,\*) in some copies of the S إِلَى الرَّجُلِ [towards the man], (TA,) as though she were listening to a thing: (S, K:) this she does when the saddle is bound upon her.* (S.)

**صَغَا** an inf. n. of **صَغَى** [q. v.]: and also [used as] a simple subst. [meaning *Inclination*]. (TA.) One says, **أَقَامَ صَغَاهُ** [*He rectified his inclination.*] (TA.) And **صَغَاهُ** and **صَغُوهُ** and **صَغُوهُ**, and **صَغَاهُ**, i. e. *His inclination [is with thee, meaning, is agreeable with thine].* (AZ, S, K.) In [some of] the copies of the K **صَغُوهُ** and **صَغُوهُ** are written **صَغُوهُ** and **صَغُوهُ**, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, **صَغُوَاهُ** as an epithet applied to the sun. (TA.)

**صَغُو**: see the next preceding paragraph. [**هَذَا** **صَغُوكَ**, or **صَغُوكَ**, is a phrase similar to **هَذَا ابْنُ إِسْنِكَ**, meaning *This is thy chosen, or special, friend or companion*: but perhaps post-classical.]

**صَغُو**: see **صَغَا** and **صَغُو**. — Also *The interior of a ladle: — and the side of a well: — and the part that is folded, or turned over, of the sides of a دَلْوٌ [or leathern bucket]: (K, TA:) so in the M: and its pl. in these senses is **أَصْغَاءٌ**. (TA.)*

**صَغُو**: see **صَغُوَاهُ**, voce **أُصْغَى**.

**صَاغٍ** part. n. of **صَغَا**: fem. **صَاغِيَةٌ**: and pl. **صَاغِيَتُكَ** — [**صَاغِيَتُكَ** means *Those who incline to thee, (K, TA,) and come to thee, (TA,) in their cases of need: (K, TA:) or whoever, of thy family, come to thee as guests: (TA:) or those who incline to thee, of thy companions and relations: (Har p. 207:) ISd thinks it to be made fem. because meaning *جَمَاعَةٌ*. (TA.) **أَكْرَمُوا فِي صَاغِيَتِهِ** means [*Honour ye such a one in respect of]* those who incline to him, and who*